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HAS ROME DESIGNS UPON OUR COUNTRY?

To this inquiry, which has forced itself upon the mind of shrewd observers, and been propounded with considerable concern occasionally, within a few past years, some among us have been accustomed to reply: What nonsense! Impossible! And if she had, what evil can she do? She is far away. A vast ocean, and a great breadth of European territory separate her from our shores, while America is young, vigorous, gigantic, rich in resources, and ranks with the first or strongest nations of the age.

Rome's designs upon our country, at least, when understood in a bad sense, are but words, empty words, having no realities in practical life to correspond to them, deceive the hearers, and work mischief wherever they are allowed to obtain.

If such imputations are thrown upon Rome, many of whose members, with their priests and bishops are among us—and more are annually coming—the tide of immigration may be checked, feelings may be wounded, enterprises that are projected may be abandoned, or move slowly toward completion, and walls of separation may be raised between those people and the Protestant Americans, which will hinder that freedom of intercourse which the principal persons among them wish to enjoy. It is far better, therefore, at least just now, that all such intimations, even if true, be withheld, that all may go on with good feelings, and avoid all occasion for strife. Rome can not, through these foreigners, injuriously affect us; for, the moment she thus lands upon our soil, and breathes our air, she feels the influence in every part, her spirit relaxes, her children, mingling with ours, catch the American and Protestant spirit, and the virus that raged in her blood in Italy, Spain, Austria, and other European lands, is here expelled. Away, then, with all narrow-minded bigotry, with un-American illiberality! Rome and Romanists seem quite harmless—and the nation, we think, has little to apprehend from that quarter.

The parties among us, who deliver themselves somewhat after the above manner, are mainly of two classes of our citizens: 1st. Office-seeking, unscrupu-

lous politicians, with whom place and its emoluments are of more value than sound moral principles, the welfare of the country, or the salvation of the souls of men. 2d. The self-confident, in various other pursuits of life, who have studied the spirit and principles of Rome but little, have taken but limited and imperfect views of occurrences in the nation, connected with the agencies, whose centre is in the "Eternal City," and who evidently have been duped by the designing, or otherwise misled in their judgments.

Although these parties are somewhat numerous and influential, it is highly gratifying to know that they are annually decreasing in numbers and in power, and that the truth in the case is becoming better and more widely understood.

We have deplored exceedingly the effects which such groundless, extremely injudicious, and utterly unjustifiable, not to say intentionally deceptive utterances are calculated to induce, and have sought, in various ways, to counteract them. They are precisely such as an implacable, artful, yet not well-fortified enemy would most of all desire should prevail. They give false views of existing realities—the enemy, his resources, his purposes, and movements—put the assailed effectually off their guard, and, as with a profound and helpless slumber, paralyze all their powers of self-protection and defense.

Happy must the agents of "the Man of Sin" be, to find in our country, men of Protestant pretensions, and of native birth, ready to second their most cherished wishes, and zealous to coöperate with them in propagating such suicidal sentiments, and in producing the certain embarrassment, at no distant day, of every American interest. They can well afford to fawn when such men praise their magnanimity, and generous liberality, and give to them just now *their votes* in return. For while the guards slumber, who have been laid asleep by these generous souls, (?) they can mature their plans, multiply and strengthen their positions, and collect the means wherewith to execute their grand design. Nothing could be more acceptable to them. Without it they would necessarily despair of the attainment of their end.

And we are sure that without the help, the vigorous and persevering help of Americans, Rome never can succeed in her purposes here.

If ever America is entangled in her politics, embarrassed in the operation of her laws and institutions, in connection with Romanism, it will be essentially by the acts of her own citizens. They could effectually and promptly preclude Rome's troublesome interference, if they were disposed so to do —and no foreign or outside influence could in such case possibly press it upon the country. If, then, the nation is ever complicated in the Romish meshes, it ought to be remembered, the folly, the misfortune, and the sin is justly to be laid, in large measure, at the door of her own people, notwithstanding she may be moved to that state by the agency of designing Papal priests. And we may add our conviction, that unbelieving as the American actors, in such a destructive course, may affect to be, while voluntarily warming the viper into life, they, when once it shall have been consummated, equally with others, will feel the influence of its poisonous and deadly sting.

Now it is needless, perhaps, for us to say, that we have little sympathy with the sentiments we have above noticed—the special pleadings for, or the defenses of, the Romish system planted among us, and gradually developing itself, and which, if permitted to attain its proper and full maturity, would, in point of blighting and crushing power, exceed all other forms of evil that the land can suffer. We have none.

Give us diversity of sentiment on political questions, give us Judaism, Mormonism, Universalism, with freedom to meet them in fair debate—give us intemperance, give us slavery, with all its alleged horrors, (and it would be a chapter of thrilling interest to Americans, if the influence of Jesuits, in stirring up the strife which has lately been excited between the South and the North, on this matter, were brought out to view, and accurately stated,) give us war, bloody, cruel, and long-protracted, and any or all of these evils, can be better endured than the ignorance, the idolatry, the superstition, the licentiousness, tyranny and crushing influences involved in Popery, in its legitimate and undiluted form. In its all-comprehensive and palsying grasp are concentrated every form of evil that can be directed against human interests. We thus speak of it in its essential character, and as unrestrained by Protestant and other influences which modify the aspects under which it appears with us.

Of course we take it, that our dissent from the statements noticed is well understood; for, from time to time, we have published well-attested facts, going to establish the affirmative of the question at the head of this article. And we introduce the subject again, in the hope, that our readers may be induced to examine it with care, and, before it is too late, adopt such measures as the welfare of the country and of evangelical religion demand. We are quite sure that more weight should be given to it than has generally been awarded. And equally sure we are that pastors, and church-officers, and Christian people of all classes, should cherish a livelier interest in Missions in behalf of Romanists, and do more to sustain missionaries to them, in our country, and in other countries, than hitherto has generally been done.

We utter no censure, no word of complaint. In all that has been done for others we sincerely rejoice, and shall deem it our privilege and duty to aid in augmenting its amount. But we ask for the purpose of eliciting thought and more effort, in the direction of Romanists: Is it not strange, that for the Nestorians and Armenians, who are comparatively few and feeble, and not sunk so deep in corruption, such a lively interest is felt by some, while Romish nations, vastly more numerous, more corrupted, and morally depressed, are seldom mentioned at the monthly concert, or thought of in connection with missionary charity?

Is it not strange, that for heathen tribes, whose relative influence for good or evil in the world—compared with any Romish nation—is far inferior, and who perhaps are prejudiced against Christianity by the idolatries of Romanists, some should entertain so strong a sympathy, and contribute so liberally, while, for the relief of Romanists, they contribute nothing?

And is it not still more strange that,

amidst the crowding, jostling, and noisy course of Romish priests, bishops, and archbishops, and of the vast multitudes of their followers, through the highways of our country — building their chapels and cathedrals, founding their colleges and seminaries, and establishing their convents—rudely assaulting Protestant principles, and evangelical religion—separating their children from our common-schools, and openly performing their idolatrous services, worshipping the host, praying to saints, and baptizing bells, and doing various other stupid and heathenish things, indicative of their pitiable condition, the pastors of this land, and all who love its interests, and the souls of men, are not roused as by one magnetic shock, to preach and labor, "in season, out of season," with "one accord," to avert this evil, and to save these deluded souls?

It is indeed strange. And it is to be accounted for, only by that quality of our nature which delights in contrarieties, and finds its gratification in contemplating remote or distant objects, and in overlooking those that are near. But so it is. And here is an open door for the introduction of serious evil. And we ask for it, and especially for Romanism, which through it may soon inflict upon us, if not prevented, serious evil, deliberate and candid consideration.

But we are not alone in our views respecting the designs of Rome in relation to our embarrassment, and even to the *destruction* of our present form of government, IF IT BE POSSIBLE.

More than twenty years ago, the Rev. John Angell James, of Birmingham, England, who well knew the policy of Rome, in a letter addressed to American Christians, said:

"Popery has directed a longing eye to that immense tract of land, and has already felt the inward heaving of ambition, to compensate herself for her losses in the old world, by her conquests in the new. The valley of the Mississippi has been, no doubt, mapped as well as surveyed by emissaries of the Vatican; and cardinals are exulting, in the hope of enriching the Papal See by accessions from the United States. Rouse and inflame the zeal of Protestantism in America, to disappoint the apostles of darkness of their wished-for prey."

In keeping with the spirit of this paragraph is the testimony and warning of the illustrious Lafayette, the companion and friend of the immortal Washington. He had seen Romanism in Europe, especially in France, and knew much of its spirit, and, especially of its deep-seated hostility to republican governments. He had seen the gathering of the Romish elements that were to be discharged with ruinous intent, upon our increasingly prosperous country, and said:

"If ever the liberties of the United States are destroyed, they will be by Romish priests."

And besides this, he well knew the feelings of the monarchists of Europe, in relation to our existence and the influence of our example—and the determination they had formed in regard to it; of which the Duke of Richmond, nearly *twenty years previously*, while he was Governor of Canada, had spoken so plainly. Lafayette well knew, that the hierarchy of Rome would avail themselves of the agency of hostile or inimical princes, and excite them to every practicable measure, by which they might hope for success.

The language of the Duke was re-

markable, and at the time it was uttered (1819) there were few things to give it credibility, beyond the veracity of the speaker. Indeed its terms seemed to carry with them its condemnation, as a mere fabrication, or to render it at best, but the *wish* of him who uttered it. But the progress of time and the occurrence of events have demonstrated that he spoke in agreement with facts, and disclosed the main features of a PLAN, which had been well considered, deliberately agreed upon, and is still in process of being carried out. He spoke in presence of Mr. H. G. Gates, of Montreal, who faithfully reported the statement.

We will submit the Duke's language, but remark first, that in 1820, a year at least subsequent to its utterance, the population of our country, according to the national Census, was 9,638,-131. According to the same authority, the immigration from all foreign countries, for the preceding *ten* years, or from 1810 to 1820, amounted only to 114,000, an average of but about 11,000 annually — a number when compared with more than *nine millions* was altogether too small to attract an especial attention, or to awaken any apprehension from their influence.

Soon afterwards the immigration began to increase. In 1830, its amount, in one year, was 27,153. In 1840, it was 84,146. In 1850, it was 279,980. In the year, ending January 1, 1855, it was upwards of 460,000.

These swarms of people were principally from Europe, and from the Roman Catholic portions of it. Of them and their descendants there are now between three and four millions, who claim to be Papists. They are diffused through various States of the Union, retain largely their nationalities, their native languages, manners, and customs, and yield very generally implicit obedience to their priests.

Of late, they have come quite frequently into collision with Americans, American laws and usages, assumed a defiant tone, and openly boast, that they now hold in all of our elections, "the balance of power." *Is* there no design by Romanists upon our country? Will American Christians look to it?

But to the language of the Duke of Richmond.

In speaking of the government of the United States, he said:

"It was weak, inconsistent, and bad, and could not long exist. It will be destroyed; it ought not, and will not be permitted to exist; for many and great are the evils that have originated from the existence of that government. The curse of the French revolution, and subsequent wars and commotions in Europe, are to be attributed to its example, and so long as it exists, no prince will be safe upon his throne; and the sovereigns of Europe are aware of it, and they have been determined upon its destruction, and have come to an understanding upon this subject, and have decided on the means to accomplish it; and they will *eventually succeed by subversion rather than conquest.*

"All the low and surplus population of the different nations of Europe will be carried into that country. It is and will be a receptacle for the bad and disaffected population of Europe, when they are not wanted for soldiers, or to supply the navies; and the European governments will favor such a course. This will create a surplus and a majority of low population, who are so very easily excited; and they will bring with them their principles, and, in nine cases out of ten, adhere to their ancient and former governments, laws, manners, customs, and religion, and will transmit them to their posterity, and, in

many cases, propagate them among the natives.

"These men will become citizens, and by the constitutions and laws, will be invested with the right of suffrage.

"The different grades of society will then be created by the elevation of a few, and by degrading many, and thus a heterogeneous population will be formed, speaking different languages, and of different religions and sentiments; and to make them act, think, and feel alike in political affairs, will be like mixing oil and water: hence discord, dissension, anarchy, and civil war will ensue, and some popular individual will assume the government, and restore order, and the sovereigns of Europe, the emigrants, and many of the natives will sustain him.

"*The Church of Rome has a design upon that country, and it will, in time, be the established religion, and will aid in the destruction of that republic.*

"I have conversed with many of the sovereigns and princes of Europe, particularly with George the Third, and Louis the Eighteenth, and they have unanimously expressed these opinions relative to the government of the United States, and their determination to subvert it."

We forbear comment upon this remarkable document at this time, and respectfully yet earnestly beg for it a calm consideration and comparison, with the state of things now existing. There is yet room for reform, and by proper exertions the evils that are thickening around us may be overcome, But there is no time to be lost, and the Christian community can not well afford to indulge in the apathy that they have suffered so long to distinguish them, in regard to the movements of Rome. On this generation immense responsibility is devolved, touching the future of our country. And we can but hope, that a spirit of inquiry, of prayer, and Christian philanthropy, will be excited, and that each in his place will perform his duty faithfully—our country be saved from the designs of its foes—and God glorified in the advancement of pure, evangelical religion.

IRELAND.

THE PEOPLE AND THE PRIESTS.

(*Continued from page* 107.)

One of the most interesting of Irish novelties is the new *regime* of the Romish Church, under the auspices of Archbishop Cullen. This gentleman seems to have been wisely selected as the inaugurator of the new system; combining as he does, the astuteness of the Roman diplomatist, and considerable capacity for intrigue, with great versatility of genius; remarkable smartness in meeting and managing popular prejudices—indomitable energy and perseverance; and an unscrupulous facility in employing any and every instrumentality for the accomplishment of his purpose.

The great object of his administration is to increase *the Church sentiment* in the minds of Irish-Romanists, and to bring them completely under the influence of the Roman See. In order to do this, several things have

to be done, the accomplishment of which requires very *delicate handling*. The *nationality* of the Irish-Romish Church has to be *exalted* into a state of most abject, slavish, pious submission to—or absorption into—the actual supremacy and visible headship of Rome. Lingering elements of home-grown liberty must be carefully eradicated. Several sturdy irregularities have to be corrected; old-fashioned notions—intensely *Irish notions*—about self-action and independence, though very "racy of the soil," are of very rebellious and heretical tendency, and therefore THEY MUST BE EXORCISED, while all the mind and manhood, all the passion and all the piety of an impulsive and superstitious people, must be *mesmerised* or *lynched*, into tame subservience to the dynasty of the Vicar of Christ; that is, to the junta of the master-spirits of European despotism, holding conclave in "the head of cities"!

Political demagogues and pious devotees, popular reformers and priestly agitators must all enlist under the one banner, or be cajoled or cudgelled into the ranks. Every thing Irish must be Romanized. A spirit of meek docility must be cultivated. Habits of passive obedience must be formed. All thought and talk about "rights" and "wrongs," about "governments," and "grievances," must be suppressed. People and priests must learn submission; and submit. And while all this has to be done, two other things have to be done, that are not easily accomplished. The old feeling of distrust and hatred of England must be cherished, lest the Irish people should be in danger of receiving pernicious influences from English progress and English Protestantism; and at the same time the English people and government must be conciliated lest the priest manufactory at Maynooth should be deprived of its parliamentary support, which is so convenient as a carnal subsidy to the army of the Church, enabling the Papacy from year to year to recruit its forces for the conquest of America and *other* parts of the pagan world!

Will not the angels of despotism minister to Dr. Cullen's great enterprise? Does he not deserve the sympathy of all pious intriguers, and of all the friends of fraud, throughout the diplomatic world? Ay, for he seems equal to his task; and succors swarm around the omens of success.

The Archbishop fitly embodies the system which he labors to establish. He is himself the first official representative of the new economy. He came to Ireland as the creature and the instrument of a flagrant usurpation and innovation upon the ancient rights of the *Roman Catholic priesthood* in Ireland.

It had been the practice for parish priests in a diocese to elect a bishop from among themselves. Upon the votes being cast, the first three names in the list were sent to Rome, for Papal selection; and generally the happy man at the head of the list received the appointment to the vacant see. This plan the Romanists of Ireland had been taught to glory in as "immemorial usage." Their attention could not safely be directed to the earlier usage, in which Rome had nothing to do with their bishops or themselves. This sorry remnant of better times, however, gave *too much liberty* to the Romish Church in Ireland. If the priests chose their bishop, the people might conceive the

heretical fancy that they ought to choose their priests; and some instances of this alarming process of reasoning had actually appeared. Therefore upon the death of the late Archbishop of Armagh, the election of a successor by the parish priests was set aside, and Dr. Cullen was sent from Rome to fill the vacant office; of course there would be, and there was, a good deal of dissatisfaction, and even bitter complaint and Irish indignation. But "hush! the Protestants will say the Church is divided, and you are rebelling against the Pope." The discontented must be amused, a pageant is got up. The Archbishop is A LEGATE! *He has power* to call a synod, *to reform abuses;* and to do wonders. "Oh! then it was to exalt and do honor to the Church of Ireland" (!) that the Pope did all this. To be sure it was; and will not pious Paddy *be easy*, and not put arguments into the mouths of heretics, by talking of "liberty" and "rights," when the Church is to have grand ceremonies and every thing just as it is in Rome, and a new Archbishop that is in high favor with the Virgin Mary, and a regular pupil and pet of his Holiness? His lordship assumes the throne and sceptre of St. Patrick, in Armagh; but soon abdicates, and descends to the inferior See of Dublin, inferior in ecclesiastical dignity, but superior in political influence, and now all Episcopal appointments are to follow this new model. Irish Romanists are to be nothing, and to do every thing at the bidding of the Court of Rome.

The "*reformation*" has been managed with consummate tact. In connection with the most stringent measures of prelatical authority, several flagrant and scandalous abuses have been connected, such as "stations," and confessions in private houses, indecent practices at wakes and funerals, etc., and these obvious and unquestionable reforms have been united with the worst measures of subjugation and intolerance, on the same principle as that by which the Bibles were lately burned *along with* novels and obscene publications.

Such is the policy of Rome.

The following remarks which lately appeared in one of the widely-circulated newspapers of the Island, will disclose some interesting facts and speculations on this subject:

"Every day is making it more plain that the presence of Dr. Cullen in Ireland is accomplishing already a very great change in the Roman Catholic Church in Ireland. It needs no great sagacity to foresee that when 'the apostolic legate' accomplishes his design of having the places of the several Bishops as they fall vacant filled by men after his own mind, the change effected by his influence will be more manifest and complete. Dr. Cullen, to do him justice, appears to have earnestly and sincerely set himself against that system of clerical agitation which has so long disgraced and degraded the character of the Roman Catholic priest in Ireland. He is not, it appears, doing so without violent opposition on the part of agitators both lay and clerical. At a meeting of the Tenant League in Dublin, a few days since, a letter was read by Mr. Dwyer, in which Archbishop Cullen was described as 'the arch apostate from the cause of the people;' the name of the writer was not mentioned, but it was more than hinted that it was from the pen of a priest. Direct and frequent references were made to 'ordinances,' which deprived the League of the presence and coöperation of some, at least, of the Roman Catholic clergy. Some of the more devout of the members present protested, in pious horror, against these allu-

sions to matters far above the concernment of poor laymen; but Mr. Moore, the member for the county of Mayo, amid the cheers of the assemblage, irreverently declared that if they did not discuss these ordinances they would be the veriest slaves that ever crawled. We do not expect that Mr. Moore's indignant eloquence or the boisterous cheers of his auditory will have the slightest effect upon the course of events. The ordinances will in the end be submitted to without a murmur by the noisest advocates of the right divine of priests to agitate. All the better feelings of lay Roman Catholics will be with Dr. Cullen in his attempt to coerce the priests into decent political behavior. Even if his ordinances be tyrannical ones, the educated Roman Catholics will hail them as a release from that which they have long felt to be both an oppression and a disgrace. Mr. Moore, we opine, will have but a sorry chance of stirring up a lay insurrection against the bishops because they prohibited Fathers Tom and Jerry from heading infuriated mobs as the bullies of election riots. The proceedings do, however, prove that Dr. Cullen is really and bona fide making an effort to curb the licentious partisanship of the priests—that he is seconded in that attempt by very many of the bishops, and that already the restraint is severely felt by the professional agitators of that distracted country. We have already pointed to this as the inauguration of a new policy of the Church of Rome in Ireland. The fact can no longer be questioned. Upon the secret and true motives of that policy men will form their opinions according as their views and prejudices determine them. The angry factionists of Irish politics will say that 'the arch apostate' has sold them to the Whigs—an accusation which it will be difficult to sustain by any proofs of favors sought by or conferred upon Dr. Cullen. More refined calculators of political intrigue will believe that the anti-agitation ukase has originated in a compact between the British government and the Papal court, effected through the influence of the French Emperor. Those who entertain a deeper dread of the subtle policy of Rome will more reasonably suppose that the suppression of clerical demagoguism is but part of a system by which the doctrines of arbitary power are to be enforced upon the Romish Church in Ireland. That Popery, aiming at the establishment of despotism over Europe, is compelled, in common decency, to separate itself from the violent and turbulent democracy with which it has been allied in Ireland, and that even for the purpose of completely subjugating the Irish Church the independence that was created by popular discussion must of necessity be repressed. There is another supposition, at least possible, which we should be sorry to exclude from the category of possibilities. What, if it should be the truth that Dr. Cullen is a sincere and devout believer in the faith which he professes, and that he has seen with regret the conduct which has disgraced it. Is it not possible for a Roman Catholic bishop to feel deeply and intensely the scandal brought upon religion by the pranks which have been played off in Ireland by those clerical bullies who have headed election mobs? Is it not possible for him, without any indirect motive whatever, earnestly to wish to put an end to scenes so scandalous as those to which we have referred? Allow but a common regard for decency to sway the mind of a firm man placed in the position of control, and we protest that we have no difficulty in understanding that from such a man ordinances should emanate curbing the interference in politics of the priests. When we point to this as the inauguration of a new policy, we must remember that it is, strictly speaking, a return to the old. The assumption by the priests of the character of political agitators was a thing utterly unknown forty years ago. In the struggle for emancipation there was an excuse for clerical interference, which first created it in Ireland. The general election of 1826 was the first occasion upon which the

Romish priesthood, as an organized body, interfered in the Irish elections. Their character of political agitators was then justified only by the nature of the question on which they interfered. It was constantly said, both by bishops and laymen, that with the removal of Roman Catholic disabilities the political interference of the Romish clergy would cease. In 1829, when the Emancipation Bill passed, the Romish bishops assembled and passed resolutions discountenancing and almost forbidding the interference of the priests in politics. The events which followed swept away the restrictions which were then imposed. The reform excitement of 1832 was in Ireland exasperated by the desperate crusade against the Protestant Church, and continued by the still more desperate agitation for repeal. Under these circumstances, it must not, perhaps, be matter of wonder that the priests maintained with increased power the position which they had assumed in 1826. We can not forget, however, that they did so in disregard of occasional but repeated admonitions from Rome upon the inconsistency of political agitation with their sacred character—admonitions which no attempt was made effectually to enforce. It would appear that Dr. Cullen is attempting really to enforce upon the priests, in their political interference, external decency. It may be that a more secret and plausible exercise of this influence will, in truth, confer upon them a more dangerous power. But there is no one who has respect for the proprieties of life who will not feel, that to restrain the open turbulence by which, at the last general election, the clerical character was disgraced, is to do no mean service to the cause of religion and order. It is time that an end should be put to the thirty years' war, which the Irish priests have waged upon the peace of the country. Any influence is better than that of the priest, who conducts his electioneering with the bludgeon in one hand and the crucifix in the other. Any harangue is preferable to that which denounces from the altar those who dare freely to exercise their franchise."

(To be continued.)

THIRD ORDER OF FRANCISCANS.

A BILL to incorporate this "Order" of Romish monks was introduced into the Legislature of Pennsylvania, last winter, and carried through the Lower House, but was arrested, we think, in the Senate. In the House of Representatives it elicited some able speaking. From a copy of the speech of the Hon. Edward Joy Morris, of Philadelphia, delivered on the 12th of February, on its final passage, we take the following extracts, which will be read, we trust, with interest, although in view of the facts they embody, it may be difficult for impartial observers to find a sufficient reason for any Americans, desiring to legalize the operations of such "Fraternities." We should be glad to give the speech entire, but for want of room must confine ourselves to the following extracts, namely:

"But what is the real nature and constitution of this society? It is a branch of one of the mendicant orders of the Church of Rome, which, for their efficient zeal in the service of that power, have been properly styled 'the standing army of the Pope.' Whether stimulating to the wars of the crusades against the Saracen spoliators of the Holy Land—preaching extermination of the 'heretical' Albigenses and Waldenses of the middle ages, traversing in quest of converts, the deserts of Africa, the steppes of Asia, the wilds of America—or acting as ministers of ven-

geance in the Rhadamanthine tribunals of the Spanish Inquisition—their only and all-absorbing motive is the same—the inculcation of doctrines of unqualified allegiance to the Pope, the extirpation of all conflicting creeds and antagonist sects, and the extension of the dominion and glory of one Church. Wherever they may be temporarily domiciled, their affections are concentrated on Rome. The citizens of the 'Eternal City,' in ancient times, were not more exclusively Roman, than the proselyting friars that now wander from it to the uttermost bounds of the earth, bearing its cruciform standard in their hands, as an all-conquering symbol. They have but one country and one home, the metropolis of their faith. They are with us, but not of us. They are as migratory as the wild fowl that we see winging their flight through the air with the change of seasons. Ever moving from one quarter of the world to another, they remain in none time enough to become acquainted with its people, or attached to their institutions.

"Moral automata, they have no will of their own; they are the obsequious vassals of their Superior General, who resides at Rome, and whose commands they have taken a secret oath to obey without qualification.

* * * *

"With what an iron yoke the monastic fraternities are ruled by their superior generals, and how completely individual independence is crushed under such a system, may be understood from the following extract from a work of the Reverend Father Jesuit De Ravignan, De l'Existence et de l'Institut des Jesuits, pp. 53, 54. We read at the article, 'Obedience to Superiors:' 'You shall always see Jesus Christ in the General; you shall obey him in every thing; your obedience shall be boundless in the execution, in the will, and understanding; you shall persuade yourself that God speaks with his mouth; that when he orders, God himself orders. You shall execute his command immediately, with joy and with steadiness.

"'You shall penetrate yourselves with the thought that all which he will order will be right; you shall sacrifice your own will with a blind obedience.

"'You shall be bound at his request, to be ready to unveil your conscience to him.

"'You shall be, in his hands, a dead body, which he will govern, move, displace, according to his will.

"'You shall resemble the stick upon which rests an old man.'

"All Christian governments, Roman Catholic or Protestant, have manifested a zealous fear of these religious orders, wielded as they are by the despotic will of one man, a subject of Rome, and who in his turn is similarly controlled by the Papal nod. In every European State, it has been found necessary to adopt rigid defensive legislation against their mischievous tendencies and practices. Look, sir, at the history of the Jesuits. From their origin by the special bull of Paul III., in 1540, down to the present time, they have been a source of immense social and political evil in every country in which they have established themselves. Founded for the purpose of arresting the progress of the Protestant Reformation and religion, they have undeviatingly pursued that aim, by the most nefarious methods. 'They contributed,' says Hallam in his Constitutional History of England, 'in a very material degree to check the tide of the Reformation. Subtle alike, and intrepid, pliant in their direction, unshaken in their aim, the sworn, implacable, unscrupulous enemies of Protestant governments, the Jesuits were the legitimate objects of jealousy and restraint. As every member of that Society enters into an engagement of absolute, unhesitating obedience to its superior, no one could justly complain that he was presumed capable at last of committing any crimes that the policy of his monarch might enjoin.'

"In 1570, in consequence of the frequent conspiracies against the government, they were expelled from England by Queen Elizabeth. A few years previous,

they had been forbidden to teach in France on account of their pernicious doctrines, hostile alike to religion and liberty. In 1572 they advised Charles IX. and Catherine de Medicis to the massacre of the Huguenots on the night of the 24th of August, when 70,000 persons were slaughtered in their beds and in the streets of Paris. It is almost incredible, but it is none the less true, that Gregory XIII., on the receipt of the news of this infernal butchery of nearly 100,000 men, women, and children, for no other crime than that of worshipping God according to the dictates of their consciences, ordered a *Te Deum* to be sung, and cannon to be fired to celebrate the event! To mark it with more signal commemoration, a medal was also struck off, showing on one side, the exterminating angel destroying the Protestants, and on the other, the inscription, '*Huguenotorum Strages*, 1572.' In 1581 the Jesuits were expelled from several of the principal cities of France, as well as from Antwerp and other parts of Belgium, for disturbing domestic and public tranquillity. In 1590 their services to the Papacy enabled them to procure from Gregory XIII. a bull putting them beyond all civil and spiritual authority, and compelling these authorities, under the pain of excommunication to admit and practise all the contents of this bull. Among the cases, in which this excommunication is incurred, are the following:

"1. 'Kings, Princes, and Administrators who will tax the Society of Jesus, its individuals or property.

"2. 'All those who will prejudice the Society.

"3. 'All those who will oblige the Society to lend either its churches or houses, in which they say mass.

"4. 'All those who will be bold enough to violate the concessions granted to the Jesuits.

"5. 'All those who will refuse the office of protectors of the Society.

"6. 'All Regulars and Seculars of whatever estate, rank, and preëminence they may be, Bishops, Archbishops, Patriarchs and Cardinals, who will attack the order of the Jesuits and their constitutions, either some articles of their constitutions, or concerning them; though it may be for disputing and seeking truth.

"7. 'The Rectors of Universities and others, who would molest the Rectors and Teachers of the Colleges of the Society of Jesus.

"8. 'All those who would oppose privileges of the Jesuits, etc.

"9. 'The fathers of families who would hinder their children from belonging to the Society of Jesus.' *

"Their power, being thus fortified and augmented, they became more insolent and daring in their conduct. In 1598 they were expelled from Holland for having caused the murder of Maurice de Nassau. In 1605 James I. expelled them from England for having invented the 'gunpowder conspiracy,' after executing two of their number for participation in the same. The Senate of Venice also drove them out of that republic for plotting against its peace. In 1618, the States-General of Hungary and Bohemia expelled them from those countries, and in 1620 Poland did the the same. In 1685 they induced Louis XIV. to revoke the edict of Nantes, by which the Protestants were allowed the free exercise of their religion. This short-sighted act was accompanied with a strict prohibition to the Protestants against the exercise of their religion in any part of the kingdom. Their ministers were ordered to leave France within fifteen days. They were forbidden to have any schools of their own; and fathers, and mothers, and guardians were compelled to educate their children and pupils in the Roman Catholic religion. The most cruel and vexatious persecutions followed this measure. More than 200,000 Huguenots, in spite of the ordinance forbidding emigration under the penalty of the galleys, and confiscation of property, annulling of the sales made by emigrants one year before their departure, escaped to England, Holland, and America.

* La Chalatias—Comptes renues, pp. 116, 117, 118.

In our own country they found an asylum of protection in South and North-Carolina principally, where their descendants have ever been distinguished for their private virtues, patriotic spirit, and usefulness as citizens.

"In 1723 the Jesuits were expelled from Russia by Peter the Great, and in 1756 from Paraguay, where they had amassed immense wealth, and where they had become infamous from the gross immorality of their lives. In 1758, on account of their complicity in an attempt to assassinate Joseph I. of Portugal, they were all shipped out of the kingdom to Italy. On the 6th of August, 1762, the Parliament expelled the Jesuits from France, in a decree, reciting the most odious of their doctrines, 'which,' said they, 'are held without interruption by the priests, students, and other members of the order of the Jesuits, even advocated by them in public theses and in lectures delivered to youth, from the first organization of that Society until this time, with the approbation of their Theologians, the permission of their Superiors and Generals, and with the applauses of the other members of the said Order. These doctrines destroy, by their consequences, the law of nature, that rule of morals which God himself has inscribed upon the heart of man. *Their dogmas, too, break all the bonds of civil society*, authorizing theft, falsehood, perjury, the most inordinate and criminal impurity, and generally all passions and wickedness; teaching the nefarious principles of secret compensation, equivocation, mental reservation, probabilism, and philosophical sins; extirpating every sentiment of humanity in their sanction of homicide and parricide; *subverting the authority of governments*, and the principles of subordination and obedience; inculcating regicide among faithful subjects, and, in fine, overthrowing the foundations and practice of religion, and substituting in their stead all sorts of superstition, with magic, blasphemy, irreligion, and depravity." In 1767 the Jesuits were expelled from Spain and all her colonies.

"In 1773 Pope Clement XIV., yielding to the united solicitation of the European sovereigns, abolished the Order of Jesuits. In his Brief on that occasion, he says: 'Complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, scandals, which, entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds and enmities. Desolation and danger grew to such a height that the very sovereigns whose piety and liberality towards the company were so well known as to be looked on as hereditary—we mean our dearly-beloved sons in Christ, the Kings of France, Spain, Portugal, and Sicily — found themselves reduced to the *necessity of expelling from their States* these very companions of Jesus, persuaded that this step was necessary to prevent Christians from rising against one another, and from massacring each other in the very bosom of our common mother, the Holy Church.' They fled, however, to Russia, where they remained until the government was obliged by their intrigues to expel them, in 1820, for ever from the imperial dominions. Since their reëstablishment by the bull of Pius VII., in 1814, they have renewed the practices which rendered them so odious in the 18th century.

"In 1848–50 the Jesuits prevailed on the Roman Catholic majority in the Council of the Canton of Valois, in Switzerland, to close the Protestant churches in the lower part of the Canton, and to prevent the Protestants from engaging in any public worship whatever. This arbitrary proceeding led to a civil war between the two religious parties. But this was of trivial import, in comparison with the consequences of the league which they induced the seven Roman Catholic Cantons to form, under the name of the *Sunderbund*. The aggressive and intolerant spirit of that body—its effort to throw the whole system of education into the hands of the Jesuits—to prevent the free reading and circulation of the Bible—compelled the Protestants to take up arms in defense of their invaded civil and religious rights. A san-

guinary war ensued, which was only terminated by calling the whole army of the Confederation into the field. To secure the preservation of peace, the Swiss Diet passed a decree of perpetual exclusion from the territory of the Republic, against the Jesuits. On presenting a petition, signed by 120,000 citizens, praying for such action, Mr. Neuhaus, the Representative from Berne, made the following remarks. They deserve the consideration of every reflecting American citizen:

"Mr. N. said: 'According to the eighth article of the federal compact, the Diet took all the measures necessary for the internal and external safety of Switzerland. That right on the part of the Diet was incontestable, and had been put in force on former occasions, within memory. The question, therefore, was not whether the Diet had a right to take steps against the Jesuits, but whether the Jesuits had compromised and were compromising the safety of Switzerland. It was therefore the question of fact only that he would approach. Were the Jesuits dangerous or not; were they particularly dangerous as respected Switzerland? Yes, the Jesuits were dangerous:

"1. 'Because of their morality. They taught the people to commit, without remorse of conscience, the most culpable actions. Their morality necessarily exercised on those opposed to their influence, a deleterious effect; and a writer of the 18th century had said with great truth that he detested the Jesuits because they were an order *aboutissant*. But in republics morality was wanted above all things.

"2. 'The Jesuits were dangerous because they made use of the ecclesiastical character to carry disorder into families and divide the members of them, in order the more easily to govern them. Examples abounded, and if necessary he could cite many.

"3. 'They were dangerous because the Order required of all its members a blind obedience and absolute submission. He who was a member of th Society, whether he was a Jesuit, properly so called, or merely belonged to the Order under another denomination, could no longer have either opinions or will. As soon as the leaders gave orders, those who were enrolled in that militia were obliged to obey without examination, and if the chief ordered the members or their associates to work in secret to subvert republican governments, they were obliged to obey without examination, whether they thought it right or wrong. But what was necessary to the people of Switzerland, if they wished to maintain their independence, was the sentiment of liberty and moral force, and *that sentiment the Jesuits annihilated.*

"4. 'The Jesuits were dangerous *because they had neither family nor country.* As soon as a Swiss citizen entered the Order of Jesuits, he only belonged to that body. On this account the governments of the cantons would do well to make a law that any one entering the order of Jesuits should lose his natural rights. When a man was obliged to lay aside his feelings of family, to disown his cantonal as well as federal country, he was no longer a Swiss; he was *nothing but a Jesuit, and a stranger to every country.*

"5. 'The Jesuits were dangerous because they endeavored everywhere to seize upon power. In despotic and monarchical governments, where the head was invested with extended authority, they might be tempted to make use of the Jesuits as auxiliaries. As long as the Jesuits did not dominate, they would consent to serve a master; but when they had attained their end, they took advantage of services which they had rendered, to establish their domination over those who had recourse to them. This was what made all the governments of Europe banish them from their states. They were dangerous to monarchies, and still more to republics, where the authorities did not possess the elements necessary to counterbalance their pernicious influence.

"6. 'They were especially dangerous to Switzerland, because one of the principal ends of the order was to extirpate

Protestantism. Without doubt, the Swiss Catholics had a right that their Protestant brethren should respect their religious convictions, but the Protestants had also rights which should be respected by the Catholics; and the deputies of the Canton of Berne would demand if those Catholic cantons which tolerated, and even invited into their bosoms an Order, the object of which is the extirpation of Protestantism, conducted themselves, like good confederates towards the reformed cantons; if they fulfilled the federal duties, and if those States had not the right to say to the States which received the Jesuits: "We have no congregation which labors for the extirpation of Catholicism, and we ask of you not to tolerate a corporation so hostile to us, as the Society of Jesus.' These were the principal reasons which made the Canton of Berne consider the Jesuits as dangerous; but there were many others which he could state, and among others, the recent events in the country were a strong proof of the danger of the Jesuits. The only legal way to settle the question was by taking the opinions of the cantons in the Diet, and if twelve of the cantons voted that the Jesuits were dangerous, the others must submit. M. Neuhaus concluded by reading his instructions from his canton, which were to demand a decree for the expulsion of the Jesuits from every part of Switzerland.

"Such is the experience of Europe of the chief of these secret religious orders. It admonishes us in the most impressive manner to beware of these instruments of Papal ambition, silently and steadily extending the blighting influence of spiritual vassalage over our free land. If in Europe they have been potent enough to undermine the foundations of the oldest and strongest monarchies—to topple kings from their thrones—to debauch and effeminate the public mind by vitiating the systems of education—to light the flames of civil war, by involving the citizens of the same country in vindictive religious feuds—let us beware lest like results shall flow from the same causes in this now peaceful and happy Republic. The Jesuit, the Franciscan, and the Dominican of to-day are the same in spirit, feeling and temper as ever. The power may be wanting, but not the disposition to use it as in times past. The blood-red annals of the Church of Rome; the wars of spoliation it has waged; the civil wars and the foreign tyrants it has inflicted on unhappy Italy; the unnumbered victims slaughtered to the Moloch of religious bigotry in the valleys of Piedmont, on the mountains of Calabria, in the subterranean judgment-halls of the Inquisition, and by every form of torture on the plains of the Low Countries, speak in unmistakable tones of warning against the restoration of its ill-used power. In vain will the Jesuitical cry of bigotry and intolerance be raised against us, for throwing up dykes against this encroaching power, to protect the citadel of republican liberty from its incessant assaults, and the impetuous fury of its swollen strength."

FOREIGN FIELD.

FRANCE.

PROTESTANTS PERSECUTED.

The following letter will explain itself, and prepare the way for the better appreciation of the next succeeding article. Rome still retains her persecuting spirit. We admire the firmness of the persecuted, and trust they will be sustained.

"Paris, *February* 18, 1856.

"*To the Board of the American and Foreign Christian Union*:

"Gentlemen, and much-esteemed Brethren: We are in receipt of the letter

(January 18) of your Secretary for the Home Department, covering the first of exchange for £200, and of the letter of your Treasurer, covering the second of exchange for the same amount. We are truly thankful for that token of your Christian affection; we are no less thankful for the kind promise of another remittance before the close of our evangelical year, (19th April.) You will see, from the following details, to what extent we stand in need of your support.

"We inclose a detailed account of the legal prosecution carried on against some of our agents, and decided by the Tribunal of Bellac, on the 26th of January last. As you have had the account of the trial of the 11th of August, 1855, and our last bulletin, we need not refer to the anterior circumstances, which are well known to you. We will only mention the resolution of our friends, who have been condemned to pay such heavy fines. On the strength of our Constitution, which solemnly proclaims the liberty of worship, our friends think that they ought not to pay the fines. The consequence of their denial may be imprisonment, or, at least, an execution upon their property, up to the amount of the fines. Such a fact brings us back to the days of religious persecution, which we thought had passed away never to return.

"Thanks to God, our friends at Thiat and Villefavard are nothing dismayed by the rigor of that sentence. When going out of the audience-hall, they said: 'Never mind; we will continue to worship God according to his word. If we must go to prison, we shall; but nothing shall prevent us from assembling, to sing his praises, and to hear the Scriptures.' Such was the language, not of a few individuals, but of all our friends at Thiat and Villefavard, who had come to Bellac, to evince their sympathy with the persecuted worship.

"Two of our members had repaired to Bellac, to witness the proceedings. The Evangelists had assured us, that all the members of the congregations of Thiat and Villefavard were to come to Bellac; but, as the weather was excessively bad, and they had to walk almost the whole night, and the roads were nearly impassable, we despaired of seeing them. What was our astonishment, when, on the morning of the 26th of February, we saw our friends of Thiat and Villefavard arriving in small groups? They were some 300 in number. Several of them had boiled potatoes in their pockets, which were to be their only food for the day. Such facts as these afford ample proof of the heartfelt attachment of these new Christians to the Gospel cause.

"We are now making fresh applications to the higher authorities. Until the result is known, our friends at Thiat and Villefavard, will continue to hold their worship-meetings in the woods, barns, and secret places, in order not to be surprised by the police commissioner, and to avoid new official reports. Thus you may see, that we are brought back to the religious meetings in the desert, when the Protestants of the Cevannes evinced such persevering fidelity. The only difference is, that these Christians belonged, only a short time ago, to that Church which is now instigating persecutions against them. As for us, our course is clearly marked out. We will fulfill to the end the duties which are entailed upon us. We will make incessant and energetic applications to the higher authorities in our country. We will steadfastly maintain the holy struggle in which we have engaged in behalf of religious freedom; and, let us add, that we have some hopes of success.

"We also entertain the fond hope, that we shall not be left to ourselves in the maintaining of that struggle. We rely on the sympathy and support of our friends both at home and abroad. This is not the time for slackening our efforts in the work of evangelization; and we should be constrained to slacken them, if our friends should not support us with more than usual liberality. We have advanced upwards of £1600, to meet the

wants of our work; our actual resources are exhausted, and we must depend upon the liberal support of our friends.

"With Christian regards, and much esteem, we remain, gentlemen,

"Yours very truly,

"On behalf of the Committee,

"V. De Pressense."

AN ACCOUNT OF THE TRIAL AT BELLAC, ON SATURDAY, THE 26TH OF JANUARY, 1856.

Early in the morning the sitting-hall of the tribunal was crowded. The members of the evangelical churches in the Haute Vienne, had come to witness the proceedings. In spite of bad weather and almost impassable roads, they had walked part of the night. Two trials were to be judged on the same day: the trial already judged on the 29th of December, 1855, to which the parties accused had made an opposition; the tribunal had defaulted the case, and sentenced the parties accused to pay fines; Pastor Peron, MM. Barnaud and Charmasson, schoolmasters, Sylvain Desbrousses, a joiner, Mrs. Chevallier, a schoolmistress, had been fined: Pastor Peron, 200 francs; the two schoolmasters, 100 francs each; and Sylvain Desbrousses, 90 francs. The second trial suit had been instituted owing to an official report drawn by the police commissioner, on January 6th, against eighty villagers of Thiat. The public prosecutor had instituted a prosecution against seven persons: the five persons above named, and M. Neven, a husbandman, and M. Moneron, a colporteur.

The proceedings commenced at 12 o'clock. The parties accused, on being asked why they had made an opposition to the first decision, answered, that they had not had time enough to secure a counsel. They declare that they have chosen Pastor Edmond De Pressensé as their counsel.

Pastor E. De Pressensé addressed the court as follows:

"Gentlemen: Being called upon for the second time to act as counsel for the defendants, I have a deep feeling of the duties entailed upon me by the permission granted to me of advocating the cause of my co-religionists. I will not, for one moment, depart from that moderation of language which is a duty, and which alone preserves the dignity of a great cause. That cause is great indeed. It is not to be lessened by mere petty charges. The question at issue is, whether the liberty of conscience shall be respected in its rights; whether religious liberty shall be acknowledged in one of its most elementary applications, or whether we are to take for granted that artful distinction between liberty of conscience and liberty of worship, which, by an artifice of language, withdraws that which it pretends to concede. That question has the most important bearings upon the interests of a country: it towers over all other questions. According to the solution which it receives, it may bring either the most dangerous intricacies, or the most peaceful solutions in the religious stages which mankind has to go through from era to era, when they are not sunk in materialism.

"It matters little what particular facts are connected with that question, they partake of its greatness. There is nothing mean in questions of that description. No wonder, therefore, if we insist at some length on the considerations which we are about to offer. We are not merely intent on avoiding a fine; we are intent on securing liberty of conscience and worship from a deadly attack. If it were to be trampled upon in any part of our country, it would be trampled upon everywhere else. Do not fear, however, that we shall trespass upon the patience of the court, by dealing in abstract considerations upon unquestioned principles. We will keep closely to the facts: we will endeavor to advocate the parties accused, and to refute the several charges which have been brought against them.

"What are those charges? They are three in number. They have been indirectly charged with entertaining political views; their religious sentiments have been criminated; they have been accused of rebelling against the law. We will examine these three charges. The first charge had been mentioned in the public prosecutor's speech, on the 11th of August, 1855. It had been alluded to in a letter of the Minister of Public Instruction and Worship. 'Last year,' his Excellency said, 'these meetings seemed to be too closely connected with certain po-

litical parties.' We have a very strong answer to that charge. We find it in the very decision of the tribunal of Bellac, acknowledging that our friends are guilty of no other offense than that of *religious meetings held without an authorization.* If the religious movement had been somewhat connected with political agitation, the fact would not have been unnoticed. It was, indeed, impossible to substantiate such an accusation against such of the inhabitants of Thiat as have adhered to Gospel truth. What! political agitation would have placed its focus in that lonely and isolated corner. Indeed that would have been a bad choice. In a certain sense, it were to be wished that that village could be suspected of political agitation. It were to suppose that its roads were not impassable during winter. These poor and industrious villagers have no time to meddle with politics. Besides, no proof has been adduced against them. What is the character of political agitation nowadays? It is to deal *secretly.* Now, the accused parties are summoned before the court for having performed worship *publicly.* It is their desire of publicity that has compromised them. What they ask for, is to perform their worship publicly, under the eyes of the authorities. Will you know to what extent they wish to act openly? On Sunday, Nov. 28, they were commanded by the police commissioner to break up their meeting. They thought they ought not to separate without offering up prayer. They sent two members to the police commissioner to apprise him of their resolution. Indeed that is a secret society of a new description: we must, at least, give them credit for candor!

"We think that the first charge has been disposed of. We proceed to meet the second charge: namely, their religious convictions are not serious. What is the ground of that charge? What facts are adduced? I do not think that you mean to try the inner man. To any man who pretends to examine and scrutinize religious feelings, we have a right to say, That is no province of yours. Every one is amenable to his own self. Neither the State nor its agents can scrutinize religious convictions. You would only set up a kind of official Inquisition, which would be both ridiculous and odious. Will you say that the religious agitation connected with a change of creed indicates a want of seriousness? This would be forgetting, as Augustine says, that the heart of man is agitated till it has found its God. This would be forgetting the principles which we have already developed before that court, namely: that religious convictions are the great business of individual conscience, and originate in a moral and free determination. This would be forgetting that Christianity professes to rest upon an inner and profound change, upon a conversion. This would be forgetting that men are not to be penned up like sheep, in this or that creed, and that nothing is more respectable than freely to choose one's convictions. This would be applying to the human soul the line in Voltaire:

'Chrètienne dans Paris, Musulmane en ces lieux.'

This would be determining the creeds according to the countries. Whoever acknowledges the dignity of thought and creed must allow a free choice, and honor such as have made it.

"But to revert to the parties accused: Have they given any sign of moral levity? We will not regret what we have said of their improved behavior. But they adduce a more forcible proof: they have persevered in their attachment to evangelical doctrine; the sincerity of the conviction is evinced by their continuance. That which is of God remains; that which is not of God disappears. This was the opinion of Gamaliel, when the primitive Christians appeared before the Jewish tribunals. Let us not be less liberal than he. That second trial guarantees the sincerity of the parties accused. Besides, by what interested motive should they be led, if they were not sincere? Legal prosecutions, official reports, threatened fines, and even more severe penalties, are all they have gained by their new convictions; if that were a calculation, it would be a very bad one. And let it not be said that the professed Christians have merely yielded to the influence of their pastors. Several pastors have succeeded one another at Thiat, and our friends have continued unchanged.

"If we now consider their religious doctrines, we shall find that they bear a character of high respectability. We are not unaware of the outrages preferred against Protestantism by some writers of our times, who maintain that Protestantism has lowered the standard of morality, and led to laxity of morals. But they have only injured themselves. In speaking before a French tribunal, composed of enlightened men, I need not regret such outrages. The magistrates, no doubt, honor evangelical religion as one of the most respectable religious denominations;

as one which is most apt to lead men to good. They alone who see nothing good without the pale of Catholic unity, can reproach the accused parties with their new convictions. But we must bear with that state of matters; Catholic unity has been broken. Every one has a right to make a free choice. Of course, some may regret that our friends should have chosen a religion unconnected with the State; but this choice, far from depriving their convictions of a religious character, only proves their religious seriousness. They may be too tender of their religion; but this is no diminution of religious feeling. Besides, gentlemen, it must be well understood, that when one speaks of *acknowledged worships*, one means merely such worships as are in the pay of the State: this does not imply that the other worships are illegal. When the Constitution of 1848 was established, M. Dufaure made the most positive declarations upon that point, and nothing in the new Constitution has lessened the importance of these declarations. Religious liberty, sanctioned by our Constitution, warrants the existence of such worships as are not in the pay of the State. What could it mean if it protected only such worships as are already protected by the privileges which they enjoy? To allege that the Protestants who are not connected with the State are not true Protestants, is denying that character to the numerous free churches of England, to all the churches of the United States of America. Do the Protestants of Thiat hold the same doctrines as their co-religionists? That is the question. Now, it is manifest that, like all true Protestants, they acknowledge the authority of the Scriptures, the fall of man, the salvation effected by the Son of God, and the duty of conforming their lives to evangelical law. Could their not being in the pay of the State deprive their convictions of a religious character? Who could say so? Therefore, in whatever light we may view the religion of the accused parties, it appears to us to be serious and sincere; nay, their presence before that court places their sincerity beyond all question.

"Shall we be equally successful in meeting the third charge? Shall we be able to prove that the defendants can not be accused of rebellion? Let us be permitted to notice the strange situation in which they have been placed. When the decree of March 25th, 1852, was issued, they had been receiving for some years, the instructions of the evangelical ministers. Their situation was then quite legal. A decision of the supreme tribunal (*la Cour de Cassation*) had, in January, 1848, guaranteed their rights. In that state of religious liberty their convictions have been formed and strengthened: all of a sudden, what was legal became illegal. It had been lawful to form these convictions; it became unlawful to profess them. Could they, within the space of a few days, change their creed? The human soul is not thus to be dealt with. It can not follow the fluctuations of the legislation, burn that which it has adored, and adore that which it has burned, because a decree has been issued. Due allowance must be made for that strange situation; and one must not be astonished at seeing men profess, in spite of the law, convictions which have been formed according to the law. Add to this, that these men have, from their calling, frequent occasion to come to Paris, where they are placed under the same evangelical influences. They attend at evangelical worship. They go back to their village. How can they understand why that worship should be prohibited at Thiat, when it is not prohibited in the metropolis?

"Still, we admit, that by attending upon religious meetings without an authorization, they have gone out of the pale of strict legality. Have they done so from a rebellious spirit? Not at all; as they have done all that could be done to keep within the pale of legality. That is their justification.

"They have not assuredly ceased from making applications for an authorization; and every thing was calculated to impress them with the belief that they could succeed. Indeed they were not left to themselves while making these applications: they belong to a confederacy of numerous and important churches, established on the same principles. These churches, disquieted by certain facts which had taken place, made applications to the superior authority. We have already mentioned the joint-memorial presented to the Emperor, the answer of His Majesty, declaring that his intentions would be misapprehended if meetings of a purely religious character were prohibited. That declaration had been confirmed in a letter (April 7, 1855) of his Excellency the Minister of Public Instruction and Worship; it had these words: 'Any meeting which is of a purely religious character, and is composed of a certain number of persons, may obtain the authorization of opening a place of worship, provided that place is in

good conditions of solidity, and always open to the inspection of the authorities.' According to that letter directions were asked for relating to the applications to be made. The applications were made several times, but no authorization was granted. After the decision of the tribunal of Bellac, we made fresh applications. We had been told: 'Prove that your meetings are merely worship-meetings and you shall be authorized.' Your own decision was the best proof we could give.

"On September 14, 1855, soon after your decision, one of the delegates of the free churches wrote to the Minister of Public Instruction and Worship, stating, that in consequence of his letter, dated April 7, 1855, the pastors had made applications to the prefects for an authorization, and that the prefects had refused; that the pastors had petitioned the Secretary for the Home Department, and had obtained no answer; that legal prosecutions had been carried on, and that they had proved that the meetings were of a purely religious character. 'It is for your Excellency alone,' said the delegate, 'to decide whether, according to your own declaration, you have to interfere in behalf of religious liberty, and whether you think fit to extend your kind interference to the other cases which we have mentioned, namely, to the reöpening of the places of worship at Alençon, Mamon, and to that of the places of worship of the Baptists in the Department of Aisne, the exclusively religious character of these meetings being unquestionable.'

"The following is the answer of the Cabinet Minister, dated November 7, 1855:

"'Sir, your letter, dated Sept. 14, is not relative merely to a question of principles, which can be solved at once; it is relative also, to a series of facts concerning which I want to procure informations. I have already observed that the churches unconnected with the State being mere associations subjected to the laws of general police, can not wonder if they do not find the same facilities everywhere. The country where they are formed, the persons who form and superintend them, stamp their applications with characters essentially variable. Before I draw the attention of the Secretary for the Home Department to the Evangelical meetings of the Haute Vienne, the Orne, the Sarthe, and of the Baptists in the Aisne, I want to ascertain the character of those meetings which, last year, appeared to the prefects to be too closely connected with certain political parties to be tolerated without danger. As soon as I have obtained the informations which I have asked for, I will examine what I shall be able to do to comply with your wish. With much esteem, I remain, Sir, yours, etc.,

"[Signed] 'H. Fortoul.'

"The Minister, then, declares that he is about to set an inquiry on foot. How should not our friends have hoped for an authorization? The intended inquiry necessarily implied the continuance of the meetings; for, the meetings once broken up, the inquiry would have been to no purpose. And it is at that very moment that official reports are repeatedly drawn up! It is manifest that the legal prosecutions instituted against our co-religionists are at variance with the kind answers of the Cabinet Minister. This is owing to a misunderstanding; but our friends ought not to be made accountable for it. Are they to be blamed for holding their religious meetings more openly than they had done previously? But they have acted so merely to tranquillize the authorities, who were rather solicitous about the meetings held in the woods and secret places. If, then, they have held meetings without an authorization, no responsibility ought to be entailed upon them, as they have done every thing in their power to be authorized. They can not be considered as rebellious, for their only wish is to submit to the law. Such indeed seems to have been the opinion of the tribunal, when, in August last, it acknowledged that there were alleviating circumstances. These can be no other than the fact, that, what is an offense in regard to the written law, is no offense in the eye of conscience, but the discharge of a sacred duty to God. If the magistrates had discovered even the shadow of a rebellious disposition, they would not have mitigated the penalty. The defendants, therefore, are not rebels.

"What are they, then? They are Christians who have done their duty, and obeyed the dictates of conscience. They had been told: 'We condemn you because you are not authorized.' They have asked for an authorization, and the answer has been, as it were: 'We will not authorize you, because you have been condemned.' Referred from the administrative to the judicial power, and again from the latter to the former, they thought that it was not for the dignity of their God to wait until these misunderstandings had ceased: they thought that the will of God was paramount over all human expediencies: and they assembled to worship Him.

"We shall, perhaps, be better understood if we transpose, as it were, the facts

of the case. Imagine a Catholic parish in Sweden. Conceive that an official decision had prohibited them from performing their worship. Conceive that they had overlooked that decision, and had celebrated mass secretly. Will you allow that they ought to be treated as disorderly characters? Will you say that they are rebels? Admit, therefore, that the defendants have not been actuated by a rebellious spirit, but by a spirit of obedience to God, by that same spirit which makes submissive subjects. If they have rebelled, it is against an ephemeral law, and in order to obey an eternal law. If they have rebelled, it is like St. Peter and the primitive Christians, like the French Protestants in the seventeenth century. No wonder if we call up such names and such recollections. Every difference disappears before the identity of the duty and the sacredness of the cause. The meanest villager, when suffering for his faith, is equal to an apostle. We believe that there is not in France a church more respectable that that of Thiat, and we should hold it a principal honor to belong to it.

"They can not be charged with that fanaticism which, while it pretends to follow the dictates of conscience, gives full scope to the insanities of a deluded mind. They obey the most positive commands of the Divine Founder of our religion. One would not liken them to ordinary rebels, without wounding the moral feeling; for, it is a lamentable disorder, when good is called evil; and you have something better to do than to weaken the moral feeling. Neither would your severity benefit the religious feeling. Do you think that you would have enriched the Catholic Church with sincere believers, if you were to force them back into that Church, by fines and imprisonment? The dignity of that ancient Church to which they formerly belonged demands that they should be acquitted.

"'Acquitted!' Are we so sanguine in our hopes? No, gentlemen; we know that it is not your province to solve the grand question of religious liberty. We are ready to make fresh applications to the Emperor, who has proclaimed religious liberty in our political constitution. We will solicit him to do away with all equivocation. So long as our friends shall see their temples closed—so long as they shall be persecuted for worshipping God—so long as the churches of the Haute Vienne, of Matha, Alençon, Mamon, St. Maurice, Fouqueure, and other churches connected with the Protestant Establishment, such as Estissac and Frauvilliers, shall be prohibited from performing worship, so long will it be said that religious liberty does not exist in France; that conscience is not respected. There will be a state of persecution, lessened no doubt, but real. This is a serious responsibility, which the Emperor will not assume. Religious liberty can not be done away with: it will triumph some how or other: either by the enlightened wisdom of Superior Authority, or by the meek and steady patience of those who have but to cast a retrospective glance upon the past, to know that suffering is fertile and victorious. We know that conscience is unconquerable; and that when a collision takes place, conscience can not be crushed. We wait patiently for the end of these difficulties: the solution belongs to God, and He has clearly marked out our duty. But it is for the interest of all that these painful extremes should be avoided. We feel convinced that your tribunal may greatly concur in the triumph of religious liberty, by acknowledging once more that there is not even a shadow of politics in that affair; that it is a purely religious case, and by acknowledging the respectability of the defendants, by inflicting only a very moderate penalty. That would be a valuable stepping-stone to our further applications. It is also for the interest of the tribunal that religious liberty should be fully granted. What would your situation be, if you were constrained to condemn men whom you knew to be respectable and truly religious? These conflicts between the eternal and the written law are fatal to a country. We wish our country was spared that evil; and we long to see the end of a false and difficult situation, where religious liberty acknowledged by the laws is denounced, actually denied. Let this be our excuse for the warmth and earnestness of our language."

The public prosecutor rose up, and complained of the animation of the language of M. E. De Pressensé.

"One has magnified a cause which is quite simple. One has acted as a propagandist, and defended I know not what species of Protestantism, in advocating a worship which must be exploded. As regards the last trial, one has endeavored to agitate the public mind in England, by defaming the French magistrates. All this is mere quackery. The tribunal has been extremely lenient. But take care; the time of severity has come. That

struggle must come to an end. The meetings held at Thiat were not authorized. The law is positive: the condemnation is unavoidable. Do not talk of religious freedom; it is not concerned in that affair. Religious freedom does not imply the establishment of some twenty various and whimsical worships. M. De Pressensé has spoken of the duration of the church of Thiat. That is a strange argument. Has not Mohammedanism lasted for centuries together with polygamy? What signify these few years of duration of a church holding false doctrines, which are amenable to the law? It has been said that the defendants had done their duty. Know, sir, that the first duties of Christians are humility and submissiveness. What would the consequence be if it were lawful to place religious duties at variance with a written law? It would be the chaos. The duty is to 'render to Cæsar the things that are Cæsar's.'" Upon these grounds the public prosecutor demanded the confirmation of the first decision.

M. E. De Pressensé replied as follows:

"I have been reproached with the warmth of my language. I can assure you that it has been quite moderate. If I have spoken with earnestness, I have but done justice to the grandness of the case. You have not only a few defendants before your tribunal, but numerous churches whose rights will be invaded together with theirs. There are some words of the public prosecutor's against which I ought to protest. In his opinion we are the followers of a spurious Protestantism, and our doctrines are false. This is easier to be said than to be proved. What would the consequences be if official men, turning at once divines, were to judge of doctrines and religious convictions? What guarantees should we have left? We must repeat that we can not admit of the distinction drawn by the public prosecutor between liberty of conscience and liberty of worship. Who can enslave conscience? Who can impose laws upon that inmost sanctuary? But constant attacks have been made upon the liberty of professing one's creed, upon the liberty of worship. This is the true right; and the distinctions drawn by the public prosecutor do away with it. He has reproached us with having adduced the duration of the church at Thiat as an argument, and he has mentioned Mohammedanism and polygamy. But has he not perceived that he has supplied us with a victorious answer? Mohammedanism has lasted because of polygamy, because it gratifies sensual appetites. But is there any thing in common between that religion of the flesh and evangelical religion? We have mentioned the negative advantages which this religion has secured for the villagers of Thiat. They have only reaped legal prosecutions. Our argument, then, has its full value. It has been said by the public prosecutor that the only duty of Christians is to submit to the law of the country. But what have the Christians been doing during three centuries, when they were forbidden to adore the true God, and to announce the Gospel? We must render to Cæsar the things that are Cæsar's, but we must not overlook the second part of the command, namely, 'render to God the things that are God's.'

"We will add only a word. Far from defaming the magistrates of our country, we have ever mentioned with gratitude the moderation used by the tribunal of Bellac: and even now we repose full confidence in their lenient equity."

The tribunal merely confirmed the first decision. It acknowledged that the meetings were of a purely religious character, and that there were alleviating circumstances.

The proceedings of the second suit commenced. The only witness heard was the police commissioner. He mentioned the facts related in his official report, and added, that when he desired Pastor Peron to break up the meeting, that gentleman answered that he had received orders which constrained him to go on.

Pastor Peron answered, that he had never uttered these words. He may only have spoken of the command of God, of the duty of worshipping him. The President of the tribunal observing that the law ought to be obeyed, M. Peron answered, that he was respectful to the laws of the country, but that the laws of God must also be obeyed. "Our religious duties," he said, "are dearer to us than our lives." The other defendants spoke to the same effect. M. Neven, an old man, aged seventy, answered: "Well, we ought to serve God." M. Desbrousses, a joiner, said: "I have attended the meetings; I can not help serving God. I am

ready to render to Cæsar the things that are Cæsar's; but if Cæsar should command that which God forbids, judge if it be not better to obey God than men."

After a short speech by M. E. De Pressensé, the tribunal gave the following decision:

Considering that Peron, Barnaud, and Charmasson have acted as leaders of an association of upwards of twenty persons, which comprised also Neven, Sylvain, Desbrousses, and Moneron; considering that the schoolmasters have lent their house; considering that the defendants are the more guilty, as they knew that they were at variance with the laws; that the tribunal having twice condemned them, has a right to be severe; the tribunal, proportioning the penalties to the degree of guilt, declares Peron, Barnaud, Charmasson, and Mrs. Chevallier guilty of having held a meeting for religious purposes without an authorization, and of having lent their houses for the said meeting; considering that these offenses are prohibited by the articles 291, 292 of the Penal Code, by the law of April 10, 1834, and by the decree of March 25, 1852;

The tribunal condemns Peron, Barnaud, Charmasson, and Mrs. Chevallier, to pay a fine of 1000 francs each, and the other three defendants to pay a fine of 500 francs each.

The amount of the fines for the two prosecutions, together with the other legal expenditures, will exceed the sum of 9000 francs.

THE WALDENSES.

"La Tour, Vaudois Valley,
"Piedmont, *February* 22, 1856.

"Rev. E. R. Fairchild, D.D.:

"My Dear and Honored Brother: I received with great pleasure your kind letter of the 19th of January. It brought back to mind all the fraternal attentions, and all the pledges of Christian interest, which you bestowed upon me, during my visit to the United States, the remembrance of which is as *abiding* as it is agreeable. I thank you from the bottom of my heart, and through you the Board of which you are the worthy Secretary, for the remittance you have made us of £100, through Messrs. Phelps, James & Co., of Liverpool, to aid us in sustaining our work of evangelization.

"Amid the great European agitations, and the heavy sacrifices which the war imposes upon all, it is much more difficult to obtain the assistance necessary to sustain and vigorously carry on the attack against the most formidable and the most cruel enemy of humanity. We have not been able to refrain from wondering at, and at the same time adoring, the wisdom and goodness of that Providence, which has been pleased to raise up for us so many and such excellent friends in the new world, when the devoted and constant ones in the old world could not do all that was needed.

"Since my report of the 28th December, nothing very worthy of note has transpired at our various missionary stations, nor in the midst of our flocks, in our valleys.

"A recent visit to each of our principal stations, has furnished us with the joyful assurance, that the work of the Lord is advancing, gradually but surely. There are already many souls, who have disengaged themselves from the fetters of 'the Man of Sin,' and who taste with unwonted happiness how good the Lord is.

"It is very true, that in the prosecution of a work so holy, but so difficult as that of bringing men out of Romanism to Christ, we must expect much deception; but there is enough real good accomplished, notwithstanding all these drawbacks, to encourage us to press forward, with joy and confidence. Among the '———,' of Favall, who gave us so much satisfaction at the commencement, there are some who have come to adopt and openly profess the most perfect communism. One of them has even published a pamphlet, entitled, 'Who hath ears to

hear let him hear,' in which he declares, that no modern church understands the true spirit of the Gospel. It is useless mockery, according to him, to preach faith and nothing but faith; there is need of works, and the essential, evangelical work, which includes all others, is perfect equality among men. It is contrary to the Gospel, that there should be rich and poor, masters and slaves. So long as this equality does not obtain among Christians, at least, the preaching of the Gospel will not make way, at least it will not in Italy.

"Alas! this extravagant manner of speaking often multiplies itself, and thus proves that there is need of striving much more earnestly, to scatter the light, that it may dissipate the darkness, and illumine with its steady rays, those who are now in darkness.

"Farewell, dear sir, and honored brother.

"Receive, and present to your worthy colleagues, the expression of the warmest gratitude, and true fraternal respect of

"Yours most devotedly in Christ,

"J. P. Revel, *Moderator.*"

HOME FIELD.

[We have on hand much interesting matter for the Home Field, which, for want of room, must be referred to the next number, in which we hope to give considerable space to that department.

In the mean time we are happy to state, that the missionaries at their respective stations, are pursuing their self-denying, humble, yet valuable labors with usual earnestness, and, in some instances, are encouraged by earnest inquiry, on the part of those for whom they labor, for the way of life and salvation. Some have reported several cases of conversion to Christ, and even speak of hopeful indications of a revival. They seem much encouraged. We bespeak, in their behalf, the sympathy and prayers of all Christians.]

MISCELLANEOUS.

THE END GAINED.

RELIGIOUS FREEDOM PROCLAIMED IN TURKEY.

Early last summer, with a view to secure the repeal of the statute, by which the penalty of death was denounced, in the Turkish dominions, against any Mussulman who should adopt any other than the Mohammedan religion, the Board of Directors of the American and Foreign Christian Union forwarded an earnest yet respectful memorial, duly signed by themselves, to the President of the United States, praying that he would instruct the minister of the government, resident at Constantinople, "to avail himself of the first and of every suitable opportunity to call the attention of the Sultan to the duty of granting entire religious liberty to all his subjects without distinction."

Christians in England, and in some

countries of the continent of Europe, also, then and subsequently, exerted themselves in reference to the same object. And we are happy to be able to state to our readers, that the end is now gained. The domain of religious liberty is vastly augmented. In this result every American, we think, as well as friend of humanity, will sincerely rejoice. The imperial firman, read in the great Council-Hall, at the Porte, (in Constantinople,) on the 18th of February last, by which the boon was granted, is an interesting document, but must be omitted for want of room. In speaking of it in their issue of the 7th of March, the editors of the London *Christian Times* say:

"It is enough here to say that all religions are declared equal in the eye of the law; that Christian evidence is to be received in courts of justice, and Christian soldiers into the armies of the State; that the taxes are to be equalized, and their collection righteously levied by officers appointed for the purpose; and, lastly, that after some preliminary matters are settled, foreigners will be allowed to hold lands in the country. Western ideas and Western enterprise may now permeate the East, for the first time in history. Christianity and Mohammedanism will meet on fair terms; and we have faith enough in the vitality of our religion to desire no more to insure its ultimate triumph. It is very true that the firman as yet exists only on paper. It will have a fierce battle to fight with many a selfish interest, with many a narrow prejudice, with many an honest but fierce fanaticism, before it can have general effect over the Empire. But the death-wound to intolerance is given, though the monster may die hard. Christians have now a charter to which they may appeal—a standard by which they may measure the legality of the acts of every Governor."

BEWARE OF IMPOSTORS!

We are sorry to have occasion to speak of impostors. But there are so many persons travelling through our country, who find it more convenient to live by practising upon the confidence of good people, than by honest and productive industry, in the approved and virtuous walks of life, that we are constrained to speak upon the subject. Frequently, we receive letters from pastors and laymen in different parts of the country, in reference to some individual who has arrived in their immediate neighborhood, who claims to have been "a Roman Catholic priest," or "monk," or "candidate" for some of the orders of that fraternity, but who is now "converted," or "deeply convinced of the errors of Romanism, and seeking for the truth" in regard to revealed religion, or some such thing, and who asks for alms, or a collection in the church, or of some public meeting, for some favorite object.

Such persons frequently represent themselves to be connected with the American and Foreign Christian Union, as lecturers or agents, or missionaries, and they take subscriptions for the Society's Monthly Magazine, and donations for its treasury, when, through the arts practised, they are allowed to do so.

To such letters we have promptly replied, and withal have respectfully urged upon our correspondents that, *in all cases*, such applicants should be required to show their credentials. For every person authorized to speak, or to act in behalf of the Board of Directors, is furnished with a certificate of his appointment, and the specific object of it. And, to avoid the

necessity of writing so frequently, we hereby respectfully request our friends, pastors, laymen, and all concerned, in no case to accredit applications as from us, and as involving us or our work in any way, which are not accompanied by the proper testimonials from the Board. Should this course be pursued with uniformity and firmness, order would soon be secured, impositions avoided, and the interests of all genuine objects of charity saved from much harm.

But a few days ago, we received another communication, such as we have noticed above. It was from a pastor in Western New-York, informing us, that a person, representing himself as the Rev. Mr. Lord, a French-Canadian, and a converted Roman Catholic priest—a colporteur of the American and Foreign Christian Union, and authorized to obtain subscribers for the monthly publication of the Society—had applied to him, to give notice to his people, on Sabbath morning, that he would deliver a public lecture on Romanism, etc. He was about to go on to some other place, but would soon return.

The pastor desired information in regard to Mr. Lord's relation to the Society, deprecating the evils to the work we were attempting to do, by the course which Mr. Lord was pursuing.

We immediately informed the pastor, that no such person as he had described was now, or at any time had been, in the employment of the Society.

Now, while we do not wish to interfere with Mr. Lord's appropriate affairs, nor to prescribe a course for him to pursue, we must object to an interference on his part with our work, and we hope he will desist from it. The Board has no responsibility for the things he may have said or done, and they wish not to be associated in the public mind with what they do not enact and can not approve. Duty to the cause intrusted to their care, to themselves, and the Christian community, require that they should thus speak.

"QUARE FREMUERUNT GENTES?"

"As to the contrast between the temporal feebleness of the Popedom and the immensity of its spiritual claims, which look so absurd in Protestant eyes, it is that very thing which awakes our admiration and renews our conviction of the perpetuity of the presence of Jesus Christ with his Church. The glory of her spiritual armory is all the more dazzling because of the decay which has come upon that secular sovereignty which the circumstances of the past have thrust upon her. Certainly it is a grand and magnificent sight to contemplate the temporal homage which was paid to the successor of Peter when Europe was Catholic in a different, but possibly not a better, fashion than nowadays. It was a splendid sight when the gold of the West and the gems of the East were poured in dazzling profusion at the feet of those who ruled in the seats of the Apostles. But it is a far brighter and more consoling thing to witness the descent of the sword of the Spirit, when the world stands by, either looking sullenly on, or denouncing the audacity which could prompt so strange a deed. While the Pope is maintained on his throne by French troops, it is glorious to see him excommunicate the ally of France itself. It shows the world that the Papacy is not what it supposes—a crafty, subtle, unscrupulous engine for the subjugation of men's souls, by the flattery of the strong and the bullying of the weak; but a supernatural system, founded on principles unknown to the world, and animated by

a spirit whose strength is beyond all estimate of human greatness.

"True it is that this practice of excommunication had its rise in ages when the maxims of modern religionism were unknown. But this is because it began eighteen hundred years ago, when the Son of God was on the earth, and gave to Peter the keys of the kingdom of heaven. England may scorn the Pope now; it may laugh at him; it may abuse him; it may threaten him; it may bully him; but there stands the charge to Peter in the very Bibles that England is so proud of printing and distributing. What would not Protestantism give, if it could but cut out that unlucky text from the Gospel? There it is, however; and there it will be to the end of the world; and till the end of the world the Catholic Bishops, and the Pope their chief, will continue to bind and loose, and Jesus Christ will bind and loose in heaven whomsoever they bind and loose upon earth. They have done it incessantly. The Londoner can witness at his own doors a memorial of this tremendous power, as it was exercised over kings in days which even Protestants profess to venerate. Let him walk into the National Gallery, and recall the scene represented in one of Vandyke's masterpieces—the excommunication of the greatest monarch of the earth, by St. Ambrose. What has Pius done now which Ambrose did not do then?

"And the same has been done by the Popes in these last days of their temporal feebleness, as repeatedly as in the ages of their most exalted power. That very man who stirred up this terrible war, the Czar Nicholas himself, trembled—yes, literally, physically trembled—in the presence of the aged and almost dying Gregory XVI., in his palace at Rome. Nicholas was a great man in England in those days; as the French Emperor, whom England now worships, was a very small man; but when Nicholas went to Rome, and tried to bully the Pope with his august presence and his tremendous threats, he found for the first time that he stood before his master, and he left the Vatican a discomfited tyrant.

"Remember Napoleon the 'Great,' as people call him. He too was excommunicated by the Pope, and *immediately afterwards* came the defeat of Moscow. Espartero, also, was excommunicated, and *in a few weeks* fell headlong from the pinnacle of his power, and was an exile from his country. Sardinia is now the favored pet of English Protestantism—a great, heroic, and enlightened nation. Let us wait awhile and see the end.

"As to making void 'the laws' of an independent country, of course the Pope does it, whenever those laws are against the laws of God. He does it in the case of England to this very hour. There is one law of England which he utterly reprobates, denounces, and forbids all Catholics to obey. It is that 'law' which sanctions the marriage of a divorced person during the lifetime of the remaining party to the original marriage.

"When persons find fault with the Pope for thus interfering between temporal rulers and their subjects, they are bound in all consistency to transfer their indignation from his Holiness to a higher Power. If the Pope, in directing the spiritual affairs of Christians, finds himself suddenly coming athwart the regulations of human societies, that is no fault of his, and betrays no inclination on his part to push his authority beyond its limits. It is a consequence of that system on which it has pleased God to create the human race; a system in which the things of time and those of eternity are so intimately mingled, that in practice it is at times absolutely impossible to separate the one from the other. The hypothesis upon which anti-Catholics or bad Catholics reason, when they attack the Holy See for opposing secular laws, is purely fallacious. They argue, that because secular government, as such, is of divine institution, and man is bound to obey just laws, *therefore* secular government never enjoins what is sinful, and men are bound to obey *every* law. The fallacy is trans-

parent the moment it is stated; but the opponents of the Papacy nevertheless take care to assume this identical monstrous proposition. And then they manufacture a sort of fictitious zeal against the Pope on sham conscientious grounds, as though he were trenching upon the indefeasible rights of lawful governments. This is just the way with the pretended reasonings of Protestantism in all its manifestations. The real bearings of the questions at issue are studiously kept out of sight. Dust is raised in clouds; a loud shouting is got up about rights, and conscience, and laws, and tyranny, and all the rest of it; and so the eyes of the observer are blinded, and his ears are stunned, and he accepts as undoubted truths certain propositions which are the rankest impositions upon his reason and common-sense."

We cut the above from the *Freeman's Journal*, the organ of Archbishop Hughes, to whose columns it was transferred from the *London Rambler*. If any have doubted, whether the Archbishop and those who work with him, claim for the Papacy the right to control civil rulers, the above may help to enlighten them, and remove their doubts. We commend it to the consideration of all such, and especially those who have denied the claims of the Pope to "temporal power."—It is well that Americans should understand Romish doctrines as expounded by Romanists when they speak to their own people.

THE ARCHBISHOP'S VIEWS OF PROTESTANTISM.

The *Freeman's Journal* of this city, which is supposed to speak the sentiments of Archbishop Hughes, and who, in his celebrated speech in Baltimore last winter, upon the position and prospects of the Roman Catholic Church in the United States, delivered himself, in respect to the Protestant Church, so kindly and respectfully as to attract special attention and lead to applause of his liberality in certain nominally Protestant circles—holds to its readers the following representations of Protestantism. It is worthy of note as an exponent of character, and is very suggestive.

Has Rome any designs to accomplish?

"Protestantism, misguided by hate and fear, has outraged the better sentiments of the American people. Its emptying churches will become the hollow monuments of a system so attenuated by disease, as hardly to furnish an occasion for the formality of a funeral. * * *

"Protestantism is turning to ashes—it fell to pieces long ago—and the flame which lighted it is fluttering over a mass from which all vital heat is fast passing away. We could easily fill volumes with the confessions of its decay, made by its high-priests and levites. It has itself sent forth books which record its deplored subjection to the spirit of the world, and its captivation to the influences of money. It has passed through scenes of degradation from which no moral organism ever revives, by human power, to a healthier existence."

THE REV. G. L. HOVEY.

The Board of Directors of the American and Foreign Christian Union, respectfully announce that they have appointed the Rev. G. L. Hovey District Secretary for the field comprising the State of Connecticut, the western part of Massachusetts, and State of Vermont, together with that part of the State of New-York lying west of the States named, and east of the North River.

Mr. Hovey has had much experience in the work of the Society, both at home and abroad, having been connected with it from its organization, and having previously labored for the Foreign Evangelical Society, whose object was substantially identical with that of the Society in which it is now represented. The Board cheerfully commend him to the confidence and sympathy of all the churches in the field named, and especially to those in the parts in which he may be personally a stranger. To many he is well known. To them he needs no commendation. His address is Greenfield, Massachusetts, where he has resided for some time past.

ANNUAL SERMON.

The Annual Sermon before the Society, will be preached Sabbath evening, May 4th, by the Rev. Professor T. W. J. Wylie, of Philadelphia, Pa., in the church in Twelfth street, near the Sixth avenue, (the Rev. Dr. McLeod's.) The exercises will commence at half-past 7 o'clock.

ANNIVERSARY.

The Anniversary exercises will be held in the Broadway Tabernacle, near Anthony street, in this city, on Tuesday, the 6th of May next, at 10½ o'clock A.M., when the Annual Report of the Directors will be presented, addresses delivered, and the usual business of the Society transacted. The public are invited to attend.

Prince's Protean Fountain-Pen.

A pen which, as to ink, is self-supplying, and admits of use "from two to ten hours" consecutively without exhaustion, must, to every scribe, be a very desirable acquisition. And such, the new invention in this line, by Mr. Prince, is represented to be. We have used one of Mr. Prince's pens occasionally a short time, and think it has excellences in its way, that other pens have not. Where steady and rapid writing are required, it works best. In cases where frequent interruptions, of momentary or longer continuance occur, we find a difficulty in regulating the flow to suit the demand. Perhaps the inventor may yet overcome this difficulty, and thus present a perfect article to the public. Mr. Prince's office is at No. 271 Broadway, New-York.

NEW PUBLICATIONS.

1. Wolfsden. An Authentic Account of Things there and thereunto pertaining as they are and have been. By J. B. Boston: Philips, Sampson & Co., 13 Winter street. 1856. 12mo, pp. 504.

The *design* of this work appears to be good, and its mechanical execution—paper, type, and binding—do credit to the publishers. The volume is composed of various chapters, on different topics, involving life and manners among certain classes congregated in our large cities. We question, however, the utility of some of the descriptions contained in it. They are not according to our taste, and we should be sorry to have such a state of society obtain, as would call for such or similar publications.

2. Edith Hale. A Village Story. By Thrace Talmon. Boston: Phillips, Sampson & Co. 12mo, pp. 521.

This is an interesting volume, conveying much and highly valuable instruction. It describes such changes as frequently occur in this country, in social life, in a very natural and striking manner. The style is easy and agreeable, and the moral lessons inculcated are important to be urged upon our youth of both sexes. They should be understood and remembered by them. But the author, if we apprehend the drift of the work aright, is inclined to administer a word of caution and rebuke to clergymen, as well as others. Perhaps his service in that direction, in some cases, is not wholly uncalled for: and where needed, we hope it will be accepted, and do good whether in reference to church or matrimonial affairs.

3. Physiology and Calisthenics, for Schools and Families. By Catharine E. Beecher. Harper & Brothers, Franklin Square, New-York. 1856.

This book is a neat, and "well-got-up" 18mo, of two parts, as the title-page indicates, bound in one volume. The former comprises 193, and the latter part 58 pages. The authoress has manifestly given the subjects on which she has written a good deal of attention, and has furnished a work of much value to a large portion of our population, especially that part which is confined to large towns and cities, whose employments or habits are of sedentary character. Parents and teachers may find it of essential service to them in the physical training of those intrusted to their care.

4. Sketches and Adventures in Madeira, Portugal, and the Andalusias of Spain. By the Author of "Daniel Webster and his Cotemporaries." Harper & Brothers, 329 and 331 Pearl street, New-York. 1856. 12mo, pp. 445.

Madeira and the ports of Europe, which form the subject of this volume, are comparatively unknown to American readers, and the scenery, manners, and customs of social and religious life there, constitute a theme which we doubt not will be regarded with interest and even special favor. In performing the work which he marked out for himself in this volume, the author has written in a "free-and-easy" sort of style and manner, and embellished his narratives with variety of incident, and an occasional engraving, which render the work attractive. We could have desired, however, more careful discrimination in regard to evangelical religion and morality; a testimony—if religion and morality be introduced in such connections—in favor of that which is scriptural, rather than the apparent approbation which is given to the corruptions that obtain in the countries under consideration. The book is neatly got up, and as a means of information in regard to Madeira and the European Peninsula will meet a want that has been long felt.

5. Plymouth Collection of Hymns and Tunes for the use of Congregations. New-York: A. S. Barnes & Co., 51 John street. 1856.

This work comprises 1374 hymns, and 26 doxologies, in various metres, and also 367 tunes, designed to meet the wants of the closet, the family and social circle, and of promiscuous assemblies convened in the Church.

The materials of which it is composed, original and selected, have been gathered from various sources as they have appeared to the compiler adapted to the end in view, without regard to denominational landmarks or previous associations. All who examine it, we think, will find that the work contains much that is of rare excellence; and if it shall help to restore singing to the congregations of our country, which of late years has been too much monopolized by choirs—one of the aims it has in view—a good service will have been rendered to the cause of evangelical religion. But we are not insensible to some defects in the book, which, in our apprehension, are serious drawbacks to its perfection. They are found in some sentiments contained in the intro-

duction, and in some of the hymns and tunes which have been introduced. Their omission, in our view, would have been an improvement. These defects, however, can be corrected in future editions.

6. ELFRED, OR THE BLIND BOY AND HIS PICTURES. By JACOB ABBOTT. New-York: HARPER & BROTHERS.

THIS is the 17th of the series of Harper's Story-Books—of small quarto form—and comprising 160 pages. The story of Elfred is designed to illustrate the spirit with which the ills of life should be borne. It is an interesting book.

7. HARPER'S MONTHLY MAGAZINE. The April number of this popular periodical well sustains the reputation the work has gained. The table of contents shows a large variety of matter adapted to amuse as well as to instruct.

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April 1, 1856.

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